

JOM plans historic trip to D.C.

The recent round of brutal blizzards in the northeast United States might deter some travelers from visiting our nation’s capitol, but the Cheyenne & Arapaho tribes’ Johnson O’Malley Program (JOM) are ready to brave the storm.

The program had made plans to attend the annual National JOM Association Conference in D.C. with just a few representatives until they found out what a unique opportunity it would afford students. Instead of a schedule filled with workshops, students attending this conference will be taken out on field trips to the many museums and national monuments of the city, and they’ll receive a guided tour of the Capitol Building.

Many of the students making the trip are upperclassmen who will also get the chance to talk with university representatives at the conference.

C&A tribes’ JOM coordinator Francine Williams sent out a call for ‘outstanding students’ at schools in Canton, Calumet, Yukon, Darlington and Watonga, Okla. Staff from the schools selected



Darlington students Bobbi Botone (l) and Michael Beaver (r) are ready for their trip to Washington, D.C. with the C&A tribes’ JOM Program. (Attending students not pictured: Justine Smith, Julian Scabbyhorse, Regina Toahty, Claire McWilliams and Leona Keesie)

(Photo by Shaida Tabrizi)

one outstanding male and one outstanding female student and sent the nominations to Williams.

Though a few of those nominated weren’t able to attend, the final list stands at seven students: Justine Smith and Julian Scabbyhorse from Canton, Regina Toahty from Calumet, Claire McWilliams from Yukon, Michael Beaver and Bobbi Botone

By Shaida Tabrizi, Reporter

from Darlington and Leona Keesie from Watonga.

In addition, six JOM parent committee officers that Williams classified as outstanding as well will get to take part as chaperones.

Funding for the trip came from the JOM gaming budget, and students were given a \$200 incentive for their record of good behavior at school to help pay for extra traveling expenses.

JOM has taken students to various conferences before, however Williams said everyone involved is especially excited about this particular trip.

“I even had one mom crying and he was crying and his family was. They’re just so happy their son is going on this trip,” Williams said. “It’s an educational trip. They’re going to be going out and seeing these museums and national monuments. Not everyone gets to go to D.C. or even fly out of state. To experience something like that is going to be really-gosh, just remembering those things will be amazing.”

For more information about the JOM Program, call Francine Williams at 405-422-7566.

Tulsa Artist Fellowship expands program to include writers

(TULSA, OK) In its second year, the Tulsa Artist Fellowship has announced the expansion of the program by providing fellowships in two categories: Visual Arts and Writing.

A Tulsa-based artist recruitment and retention program, the TAF offers a generous incentive package to artists in all stages. In 2017, selected artists will receive a stipend of \$20,000 and in most cases, free housing and studio workspace. The program seeks talented and diverse voices to support Tulsa’s expanding arts scene. The 2017 fellowship will begin on Jan. 9, 2017.

TAF:Visual Arts will continue to focus on Public and/or Gallery Oriented Visual Arts while TAF:Writing will focus on creative nonfiction, fiction, graphic novel, young-adult fiction, poetry and play/screenwriting.

Artists and writers at any stage are strongly encouraged to apply. Fellowships are merit-based, not project grants with a one year term for TAF:Visual Arts and a two year term for TAF:Writing.

Applications will remain open until March 4, 2016 with the Fellowship to begin January 9, 2017.

“We are thrilled to expand our fellowship program to include writers,” said Stanton Doyle, senior program officer at George Kaiser

HUD-VASH program will provide homes to Native American homeless veterans

Program may take up to one year before first veteran sees housing



By Rosemary Stephens, Editor-in-Chief

In January 2016 the U.S. Department of Housing and Urban Development (HUD) and the U.S. Department of Veterans Affairs (VA) announced 26 tribes who were awarded the Tribal HUD-Veterans Affairs Supportive Housing (HUD-VASH) grants. These grants, totaling \$5.6 million, will enable tribes to provide rental assistance to their tribal veterans under the guidelines and conditions of a federal grant.

Exciting news? Yes.

“We were thrilled to learn that our tribes had been one of 26 tribes chosen to receive the HUD-VASH grant. From the beginning of our administration the Lt. Governor and I knew we wanted to highlight our tribal veterans and their needs, and this grant is another way for us to do so. I would like to thank our Executive Director of Housing, Bill Tallbear, for submitting the application for the grant, and the genuine dedication he has shown towards helping our tribal veterans,” Cheyenne & Arapaho tribes’ Governor Eddie Hamilton said.

When the announcement went viral via social media, instagram and online news sources, many veterans wondered, “Would I be one,” or “Can I get into a home right now?”

Both good questions.

As it turns out, it could take up to one year before the first Cheyenne and Arapaho veteran will move into their new home.

There are two types of services, Tenant Based Rental Assistance and Project Based Rental Assistance.

The Project Based Rental Assistance program is if the tribes had a development project through their Department of

Housing on tribal land, they could open up the development for the VASH Program.

The Tenant Based Rental Assistance program, which is the one being utilized by the Cheyenne & Arapaho tribes, is to provide rental assistance for tribal veterans off of tribal land in apartments or rental homes, at the fair market rental value.

When Tallbear submitted the grant proposal, three counties were identified for inclusion in the grant. Canadian, Custer and Blaine counties were chosen due to their high population of tribal members, each county has an Indian Health Services clinic and the Tribal Transportation Program services all three counties.

“We are still submitting the required documents outlining how we are going to implement the program which are due back in March, rewriting our policy guidelines for the Dept. of Housing and meeting the other required criteria for the program,” Tallbear said.

The process will start at the VA Center in Oklahoma City, Tallbear said. “There is criteria in place, such as there has to be case management through the VA and the veteran must agree to the case management. Once the veteran meets all the VA criteria the VA sends them here to the Dept. of Housing. When they come here with their voucher, we determine eligibility. The eligibility requirements are they have to be an enrolled tribal member, they have to meet some income requirements and the total household income cannot exceed 80 percent of the guidelines for

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Nominations open for 2016 AARP Oklahoma Indian Elder Honors



2015 AARP Indian Elder Honoree Chief Allen Sutton received his medal for his work on the C&A Tribal Health Commission and years advocating for his people. (Photo by Shaida Tabrizi)

Nominations are being accepted for the eighth annual AARP Oklahoma Indian Elder Honors now through June 1, 2016.

The annual event, which will be held in October, recognizes 50 tribal elders from federally-recognized Oklahoma tribes and nations for their contributions to their tribal nation, community, family, state or nation. Past honorees have included artists, language preservationists, veterans, ministers, educators and family leaders.

Nominations can be made online at www.aarp.org/okindiannaviagor or by calling AARP Oklahoma Associate State Director Mashell Sourjohn at 405-715-4474.

AARP is seeking to honor at least one person from each of the 39-federally recognized tribes and nations headquartered in Oklahoma. Nominees must be an enrolled member of an Oklaho-

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Justice in Custer County?

Another Native American death in Custer County leaves family seeking justice

By Shaida Tabrizi, Reporter

“Native lives matter!”

On Jan. 23, those words echoed through the small town of Clinton, Okla. as family and friends rallied around the killing of Juan Lira Jr., claiming that his death has yet to receive the proper justice.

Lira, 44, was hit by a car on Sept. 8, 2015 as he was walking to Fourth Street Grocery in Clinton and died at the scene. Surveillance footage shows Lira as he was hit by a Jeep Liberty just a few feet from the store parking lot.

According to the police report, the driver of the vehicle, 62-year-old Teri Haskett, was unaware of what she had struck and continued to travel north on South 4th Street, dragging Lira under the car approximately 175 feet. Damage to the vehicle was significant enough that it had to be towed from the scene.

The official Oklahoma traffic collision report states that there was nothing obscuring the driver’s vision, nor was she distracted by anything like an electronic device, for example. In fact, the only ‘unsafe/unlawful contributing factors’ were listed as follows: ‘No improper action by driver’ and ‘pedestrian action.’

Haskett was charged with a negligent homicide, a misdemeanor, and is scheduled to appear in court again on March 8.

Haskett’s charge contrasts with that of Sarah Morris, who was charged with 1st-degree manslaughter by Washita County prosecutors for hitting a bicyclist. According to Oklahoma’s News9.com, Morris admitted to police that she was distracted by her cell phone when the crash occurred.

Lira’s sister, Margaret Lira Nava, thinks the case merited a 1st-degree manslaughter charge as well, stating that she asked the Clinton Police Department if they checked Haskett’s phone records and received a negative response.

“Still to this day they will not let me know if she was on her phone and we’re still waiting on a meeting with the District Attorney. They didn’t even check, they just took her word for it that she wasn’t on her phone,” Lira Nava said. “They didn’t look at it, request the records, to them it’s just another Native gone that they don’t have to worry about.”

Lira Nava organized the peaceful rally, made up of friends and family holding signs while walking through downtown Clinton to bring attention to her brother’s story as well as increase awareness of Native American



Margaret Lira Nava stands with her nephews, Alex Thompson and Trey Thompson next to the place where her brother Juan was fatally hit by a car. (Photo by Shaida Tabrizi)

treatment in the Clinton area.

“It’s happening too much in Clinton, for a small little community a lot of stuff gets swept under the rug,” Lira’s cousin Rosa Flores said.

Clinton lies in Custer County, named for the notorious ‘Indian Fighter’ George Armstrong Custer. The county, which includes cities such as Weatherford, Arapaho and Hammon, has a 7.2 percent American Indian or Alaska Native population while 84 percent is ‘white alone’ according to the 2014 U.S. Census.

The town is home to many members and employees of the Cheyenne & Arapaho tribes, who operate many aspects of government, their Housing Authority for example, and a branch of Lucky Star Casino in Clinton.

Lira was an enrolled member of the C&A tribes and was also of Mexican descent. In recent years, Custer County has been linked to the deaths of C&A tribal members, sparking public controversy over their actions. On June 28, 2012, police officers in Clinton shot and killed 34-year-old Benjamin Whiteshield. The *Tribal Tribune* reported on the circumstances surrounding Whiteshield’s death on Sept. 1, 2012. Whiteshield’s family took him to the police station to get help for



Friends and family members are calling for a felony charge against the driver who hit Juan Lira Jr. last year in Clinton, Okla. (Courtesy photo)

a delusional episode. Witnesses stated that Whiteshield’s delusions had made him run outside the station in fear when he was shot in the mouth by an officer. He was brought back inside and tasered by four different officers at the same time when he tried to walk to the ambulance he could see outside. Whiteshield was pronounced dead at the Clinton Hospital.

Another C&A tribal member, Mah-hi-vist (Red Bird) Touching Cloud Goodblanket, was shot seven times, once in the back of the head, by two Custer County sheriff deputies on Dec. 21, 2013. Deputies stated Mah-hi-vist attacked them by throwing knives, which prompted the officers to open fire. According to *Native News Online*,

See **Justice for Juan** pg. 8

Lankford introduces resolution to support a woman on the \$20 bill



(WASHINGTON, DC) Senator James Lankford (R-OK) introduced a Senate resolution to support the removal of Andrew Jackson from the twenty-dollar bill.

As president, Andrew Jackson’s Indian removal policies led to the forced relocation of millions and the

would be placed on the ten-dollar bill. This denomination was selected because it is currently next on the Treasury’s list of paper currency to be redesigned. This resolution calls on the Administration to instead use the twenty-dollar bill

and remove Jackson due to his inhumane Indian policies.

“The Administration has already announced they will place a woman on the ten-dollar bill in 2020,” said Lankford. “I support recognition of a historic American woman on the twenty-dollar bill and the removal of Andrew Jackson, since he began the Indian removal policies that forced thousands of American Indians off their ancestral homelands.”

The Treasury Department is seeking public input on which woman should be added to US currency. To learn more visit www.thenew10.treasury.gov.

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By Shaida Tabrizi, Reporter

2010-2015 NATIVE AMERICAN JOURNALIST ASSOCIATION MEDIA AWARD WINNER & 2012-2015 AWARD WINNER OF THE OPA BETTER NEWSPAPER CONTEST

Artist, educator and soldier Edgar Heap of Birds on “Dead Indian Stories”

By Scott Wheldon

Now on view in the gallery of the Arts of the Americas is a print series by Oklahoma-based artist Edgar Heap of Birds. The text-based works are a scathing indictment of crimes committed against Native Americans and hang next the museum’s mid to late 1870s painting by Cheyenne warrior Howling Wolf, who became a proficient artist in the Ledger style while imprisoned in Ft. Marion, Florida, in 1875.

In Honolulu for a conference, the artist graciously visited the museum to give a talk on Jan. 6 to a select group of museum supporters. Hearing him tell the story about the connection between his prints and Howling Wolf’s painting was a moving experience. Edgar took the time to answer some questions about the two.

Can you talk about the origin of ‘Dead Indian Stories,’ and about the meaning behind the prints?

It goes back to Howling Wolf’s work. It was done while he was incarcerated in Ft. Marion (Florida, in the late 1800s). He was a part of the Bowstring Warriors Society, and I’m a leader of the Elk Warriors Society. The Bowstring and the Elk share the same tipi, so in 1870 my great-great-grandfather would have been in the tipi with him.

Howling Wolf’s father, Eagle Head, and a man named Many Magpies, which later translated to Heap o Birds, then later Heap of Birds, were two of the principle chiefs of the Cheyenne tribe. The other two principle chiefs in the paintings are named Star and Gray Beard. After the Washita massacre of 1868 they were incarcerated as a penalty for fighting against the colonial genocide, and Gray Beard was killed by U.S. soldiers en route to Florida.

My Cheyenne name is Little Chief, a name I inherited from my uncle Edgar, who inherited it from the first Little Chief, Heap of Birds’ nephew, who was also a Warriors Society member imprisoned in Florida. The first Little Chief would have been Howling Wolf’s contemporary. The fact that Howling Wolf’s drawing is here is amazing. It shows that while other Warriors Society members died in incarceration, Howling Wolf survived it.

Today when I lecture about Ft. Marion I draw a comparison with Guantanamo Bay, a space where you have so-called “enemy combatants” who are sequestered without charges or trial. They can take you away from your



families and your community, then hold your family hostage in a sense; if they didn’t abide by America’s rules, the government might execute the warriors. Abraham Lincoln, for example, hung 38 warriors himself, Andrew Johnson hung two more. It was a way for them to keep the tribe “in line,” to separate the warriors from their families, knowing that the warriors might never come back.

When Oklahoma was becoming a state they built three forts, Ft. Reno, named for Captain Reno, who fought with Custer; Ft. Cantonment; and Ft. Supply, which was meant to resupply Custer from Ft. Hays and Ft. Leavenworth in Kansas, so he could come massacre the tribe at the Washita River. These three forts were built to contain the tribe, so I say in kind of a satirical way that we were never safe. For example, if you were in Afghanistan, the forts were not good for you, as an Afghani. We think of forts as being a good thing, but it depends on what side of the fort you’re on. These were pretty brutal outposts, the army comes and attacks and murders Native peoples before the settlers come and create a so-called settlement.

My work often deals with political trauma and tragedy that created America. On the label I wrote about the Statue of Liberty, which is seen as this symbol of welcoming, but if invited people to share your house, you wouldn’t think that’s a good gesture. Everyone is oblivious to that posture, that you’re welcoming everyone to this country, but it’s not your country to welcome anyone to. America murdered the people that were there.

To bring it forward to contemporary time, “INDIAN STILL TARGET

OBAMA BIN LADEN GERONIMO,” refers to the fact that the government referred to Bin Laden as Geronimo. So when they killed him, Obama said, ‘Geronimo is dead,’ and everyone cheered. Here we are in contemporary life and they choose to nickname a hated terrorist an Apache name. Are we still targets? What about the ‘Apache Helicopter’ and the ‘Tomahawk Rocket?’ All these things are so violent, why are they associated with native people?

“INDIO ROAD KILL AGAIN AND AGAIN,” goes back to a ceremonial leader in my tribe whose son was killed in a car wreck by non-Native people. They ran over his body so many times that they couldn’t put him in a casket, it was pulverized. He was just walking back to his home, and many Natives die that way on the reservation, just walking home and getting killed by cars.

All of these works are very personal, about the grief and trauma shared by members of the tribe, and the Warriors Society. On the other side of the coin, I’m a professor at the University of Oklahoma, a mentor, an academic, a professional, an artist and a soldier, which I probably take as my most important role, a soldier to protect the tribe. But in the tribe a soldier’s responsibility is also the religion. Lately when I’m at gatherings of the whole tribe, they ask me to pray for everybody. I’m just a soldier sitting in the back. I’d rather just sit back, relax and have my dinner, but they call me to the front and say, ‘You need to pray for all the people.’ I’ve become an elder, and now that’s part of what I do, and I’m proud to do it. Part of that is making art, but you can’t just make art about being a

See **Artist, educator, soldier** pg. 6

HUD-VASH

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HUD participation.”

HUD first gathered tribes together from the Oklahoma region to pitch their ideas and the tribes were able to have input, “I represented our tribe and I believe that homelessness should be expanded because by some definitions homelessness is living in a shelter ... homeless. Other definitions means living with family or friends sleeping on a couch. So are you really homeless if you are sleeping on a warm couch under a roof with family and friends?” Tallbear asked. “We as Indian tribes recommended the program be expanded to include near homeless.”

Step by Step

The first step for a veteran is to go to the VA Center in Oklahoma City and ask their case manager about the HUD-VASH program. They will have to be in the VA Medical program and have an active case management plan in place. The VA will give housing vouchers to the veteran, where the veteran will then bring their voucher to the Dept. of Housing.

At the Dept. of Housing, verification that the veteran meets all of the tribes eligibility requirements will be determined.

Once all the eligibility requirements are met, then the veteran will be placed in an apartment or rental house.

“The key to success is if everyone will come together and work together for the good of the whole, the good of the tribes as a whole, every tribal member. For instance communication between the Veterans Program and the Dept. of Housing is key for the HUD-VASH program success. Communication between Vocational Rehab and the Dept. of Housing is key. In that manner, everyone does become a shareholder and are accountable for helping one another,” Tallbear said.

These thoughts were also shared by Mary Culley, Dept. of Veterans Administration Tribal Liason and committee member of the Inter-Agency Council on Native American Homelessness.

“I am excited. It is extremely gratifying to see

such positive collaborative efforts with Tribal Nations. These efforts produce positive opportunities to assist and help homeless Native American veterans in their respective Nations,” Culley said. “Continued collaborative relationship building with VA staff and constant effective communication between all key stakeholders in this new process are essential to success in this new program.”

Culley stated that through direct intervention programs and services, VA has brought homelessness down among veterans by 33 percent since 2010, “In other words, today 1 in every 300 veterans is homeless, compared to 1 in every 100 in 2003. That means that we’ve gone from about 1 percent of veterans homeless to a fraction of 1 percent. However, we at VA feel that even one homeless veteran is too many and we will continue to increase our efforts.”

Regardless of how long the implementation process will take, it is still good news for Native American veterans across Indian Country. The HUD-VASH program has been in existence for some time, but never opened to Indian tribes ... until now.

“This has already been in place, the HUD-VASH program, but they have expanded to Indian tribes and we have to prove we can implement and keep up with all the criteria that is involved with this grant, but I am excited we were chosen. I was at a homecoming parade in town when the Governor called me and read me a letter of acceptance that we were selected as a demonstration project, but we still had to apply. I was so pleased we got everything turned in in time, Nancy Ross was very helpful with this process and it’s something for our veterans,” Tallbear said. “They have sacrificed themselves and their families for our country and it breaks my heart when I hear they are struggling and have no place to live. Having a roof and a warm home is a start. We take it for granted, but someone who has served our country, that should be a given, a warm home.”

UNITY accepting applications second class of national youth leadership recognition program, “25 Under 25 Native Youth Leadership” awards

The awards program is designed to celebrate the achievements of Native American and Alaskan Native youth ages 14 to 24 who embody UNITY’s core mission and exude living a balanced life developing their spiritual, mental, physical and social well-being.

Honorees will be recognized at a ceremony during the UNITY National Conference taking place July 22-26, 2016 in Oklahoma City. In addition to being recognized, each awardee will receive special training by UNITY over the period of one year that is designed to build on their individual achievements.

The online application form is available at www.unity.formstack.com/forms/25_under_25_application2016 National UNITY Conference - 40th Anniversary

More than 1,800 Native youth leaders from across Indian Country are expected gather July 22-26,2016 in Oklahoma City, Oklahoma for the 40th Anniversary of the National UNITY Conference. The five-day agenda will feature several nationally known keynote speakers, more than 30 workshops, a cultural exchange night, talent show, and awards banquet and dance.

Registration for the National UNITY Conference will open on December 1, with a special pre-early-bird rate of \$200, good only through January 15, 2016. Those interested in attending can register [HERE](#). Tribes are highly encouraged to send representatives from their communities to participate in the conference that hones leadership skills, encourages peer-to-peer interaction and networking, and celebrates Native youth.



Enthusiastic and politically-minded Cheyenne & Arapaho youth shared connections, working to become a collective force for change at the 2015 White House UNITY youth event. (Photo by Jerilyn Longknife)

BRIEFS AT A GLANCE

American Indian Higher Education Consortium 2016 Winter Meeting
Feb. 8-11, 2016 Holiday Inn Capitol in Washington, D.C. For more information or to register visit www.aihec.org.

The 17th annual American Indian Studies Association Conference
Feb. 4-5, 2016 at Arizona State University in Tempe, Ariz. For more information or to register call 480-727-8691 or email, elizabeth.martos@asu.edu.

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Feb. 24-25, 2016 in Seattle, Wash. For more information or to register visit www.falmouthinstitute.com.

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tive Communities Fellowship Leadership Training
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The National Center for American Indian Enterprise Development-National Reservation Economic Summit
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The 34th annual National American Indian Con-

ference on Child Abuse and Neglect
April 3-6, 2016 in St. Paul, Minn. For more information or to register visit www.firstnations.org.

The 2016 Amerind/National American Indian Housing Council Conference & Trade Fair
May 9-11, 2016 at the Hilton Hawaiian Village Waikiki Beach Resort in Honolulu. For more information or to register visit www.naihc.net.

Growing up hungry: food insecurity’s impact on mental health

By Lenzy Krehbiel-Burton, Native Health News Alliance

(TULSA, OK) Keep the commodity cheese away from Fawn White, thanks.

“I hate commod cheese,” she said. “I despise it when I hear people say, ‘Oh, I love that cheese!’ Well buddy, you didn’t grow up on that cheese.”

With American Indian and Alaska Natives more likely to struggle with regular access to food, that cheese, distributed through an assistance program offered by the U.S. Department of Agriculture, is a regular sight in many Native houses, including White’s childhood home in rural north-central Oklahoma. It has also left a lasting imprint on thousands of palettes and psyches.

Darcy Freedman, an associate professor of applied social sciences at Case Western Reserve University’s Prevention Research Center for Healthy Neighborhoods, has been studying food security for 15 years. Since the Great Recession in the late 2000s, Freedman has noticed an increase in the number of food insecure households from all backgrounds, even as the economy stabilizes.

“It used to be 10 percent of Americans were food insecure,” Freedman said. “It’s still shocking that in the wealthiest country, that it’s a reality. Children and seniors are hit hard, and those are two populations where food is medicine, as it allows you to provide resiliency for your mental health.”

Hunger and mental health
That proverbial missing medicine leads to higher rates of mental health concerns, not only in childhood, but also among adults who experienced food insecurity during their formative years.

In a 2002 journal article published by the American Academy of Pediatrics, a study of both preschool and school-aged children showed that even when taking into account other factors, students who were chronically hungry had higher rates of

depression and anxiety.

The study also found a correlation between chronic childhood hunger and higher rates of externalizing behaviors, such as poor self-control.

For some children, that may mean acting out at school, as evidenced by a November 2015 study of kindergarten and first grade students that found children in food insecure households were more likely to have disciplinary problems than their classmates coming from homes with sufficient food.

“We found consistent negative impacts of the transitions on teachers’ reports of children’s externalizing behaviors, self-control, and interpersonal skills and on parents’ reports of children’s overall health status,” Rice University’s Rachel Kimbro and Justin Denny wrote.

White wrestled with self-control as well. However, her struggles were at the dinner table with her siblings and frequently present cousins rather than in the classroom in an effort to avoid going to bed on an empty stomach.

“It was like a race for us,” she said. “I don’t know why, but we needed to eat, and have seconds and eat until everything was gone. We were like locusts.”

That fight to maintain self-control can manifest itself long after food access is more stable.

Alison Black, an Osage, Cheyenne and Prairie Band Potawatomi mother of four, grew up in a house that, aside from the school lunch program, did not participate in any food assistance programs. Other than going to a cousin’s home or raiding the pantry at her mother’s employer, it was not uncommon for her only meal to come from the school cafeteria or for dinner to consist of popcorn and boiled eggs.

Those memories have helped shape mealtime at the Black house. The children’s



Although commodity cheese, canned salmon and other provisions offered through assistance programs can provide some nutritional cushion, prolonged food insecurity is shown to have a long-term impact on mental health. (Photo by Lenzy Krehbiel-Burton)

favorite snacks are regularly available and eating out more than once a week is not uncommon.

“I think this is the thing that I know that I can make sure they can have, so I do not mind indulging in eating out quite a bit,” she said. “I never tell them no when it comes to food.”

So who’s hungry?

According to the U.S. Department of Agriculture, as of 2014, an estimated 14 percent of all households are considered food insecure, or struggling to consistently access adequate food. Even higher rates of food insecurity are present among families with children, those headed by a single parent, families from rural areas and those living within 185 percent of the poverty line.

Families relying on food assistance programs, either through a state or tribal government, a local non-profit organization or a church, are included in the number of food insecure homes.

“If you’re not able to provide food, it makes it difficult to feel like you’re living a dignified life,” Freedman said. “It’s a basic need and the mental health implications are very real. ‘If I can’t provide food for my kids or partner, who am I?’”

The USDA’s most recent report on food security

among Native households, presented to Congress in January 2012, placed the food insecurity rate at about 23 percent. That figure was based on data collected between 2006 and 2008, before the Great Recession.

The newest report on household food insecurity available through the USDA does not include Native American, Alaska Native or Native Hawaiian families in its racial/ethnic breakdown. However, several of the characteristics of families meeting the definition of food insecure are frequent among indigenous families.

As of the 2010 Census, 27 percent of American Indian/Alaska Native families were living at or below the poverty line. Nine states had AI/AN poverty rates at or above 30 percent.

SNAP participation rate among Native households is at 24 percent compared to 13 percent of the general non-Indian population.

An estimated 900,000 Native students nationwide participate in the USDA’s National School Lunch Program.

As of 2012, more than 12 percent of all WIC participants are American Indian or Alaska Natives, including 9.8 percent of all participating infants and 13.7 percent of all participating children.

Fellowship

continued from pg. 1

Family Foundation. “With our inaugural class of 12 visual artists now living and working in Tulsa, we look forward to expanding our program in 2017. Moving forward, we hope to provide more artists the opportunity to fine tune their craft through the TAF across a variety of disciplines.”

The 12 visual artists in the inaugural class assembled from all over the United States, including Brooklyn, San Francisco, Juneau and Baltimore. Living in new downtown Tulsa lofts, the artists were selected from an applicant pool of over 300.

Open to local and national artists in the disciplines of writing and visual arts, the TAF fellows will be awarded a stipend, free housing and studio workspace, if applicable. All fellowships are merit-based grants, not project grants, and fellows will be expected to integrate into the local community by participating in local programs, symposiums and more.

In an effort to continue



Six-year-old Trevor White with his catch of the day. A resident of eastern Alaska, White has been learning how to hunt, fish and store traditional foods from his Alaska Native relatives. (Courtesy photo)

An average of 88,600 people per month received FDIPIR benefits in 2015.

More than 53 percent of all American Indian and Alaska Natives reside in areas that are considered either rural or a small town by the U.S. Census Bureau.

Several of those risk fac-

tors applied to White’s family, which met the income requirements to receive assistance through FDIPIR, an option available to eligible Native families as an alternative to SNAP. Eligible households must meet similar income requirements as

Continued on next page

Tribes’ language program featured in the winter edition of the ANA Messenger

(CONCHO, OK) The Cheyenne and Arapaho tribes’ Living Language Project, under the supervision of Rebecca Risenhoover, was recently featured in the Administration for Native Americans (ANA) Messenger newsletter.

The Living Language Project is funded by a federal grant period beginning 2013 and ending in 2016.

The project description reads, “During the 36 month project, two levels of multi-media Cheyenne and Arapaho language high school curriculums and teacher guides will be utilized to train five Cheyenne and five Arapaho language teachers and provide language training for 60 teachers, parents and grandparents of elementary school children. The language program, located in Concho, Okla., will reach out to Darlington Public Schools, El Reno, Geary and Kingfisher in order to provide language education across



Ariel and Arianna Green and Sienna Bates perform the Arapaho Hymn at the 2015 Language Forum. (Photo by Shaida Tabrizi)

the C&A area.”

Below is the excerpt as it appeared in the Winter Edition of the ANA Messenger:

How did your project come about?

The need to have our languages in our public schools within our tribal service areas.

Who was instrumental in the development of the project?

The Language Director, Executive Director, and Resource Developer, along with language staff

members.

How did you address bringing together (synthesizing) ideas?

It started by collecting data from our communities and a lot of brainstorming. Since we have a lot of support and a great relationship with the schools in our service area, it was decided that this project was the most positive route to go.

Who are the key project staff members?

Rebecca Risenhoover,

See Language project pg. 7

Growing up hungry

continued from pg. 5

SNAP participants, live either on or near a reservation or in certain areas of Oklahoma and not have a nearby licensed SNAP vendor, such as a grocery store or farmer’s market.

Like many Native and non-Native rural areas, White’s hometown, the unincorporated community of White Eagle, Oklahoma, does not have its own grocery store. The nearest one is almost 10 miles to the north in Ponca City, Oklahoma, putting the town on the edge of a food desert.

Federal legislation now places an additional emphasis on providing fresh or frozen food and more tribes have set up grocery store-style facilities in recent years to allow participants to select what commodities they want. However, those options were not available for White’s family during her childhood.

Instead, the Ponca and Cherokee family of seven received a large monthly box of shelf stable fruits, vegetables, meats, juice, dry cereal and dairy products, including a brick or two of yellow, slightly springy, processed cheese. The box also often included an item or two that would raise some eyebrows among White and her siblings and turn their kitchen into a rez-style version of the show ‘Chopped.’

“We used to get canned pink salmon with our commodities and we thought it was the grossest thing ever,” she said. “We would feed it to the neighborhood cats. Why in the world would pink salmon be given to

Plains Indians? They have no idea what to do with it!”

Finding food somewhere other than Wal-Mart

Elizabeth Hoover, a Micmac and Mohawk assistant professor of American and Ethnic Studies at Brown University, specializes in food sovereignty, or the right to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and the right for groups to define their own food and agriculture systems.

Many tribes have lost access to healthy, culturally appropriate food over the last two centuries. As part of the “kill the Indian, save the man” mindset, boarding schools emphasized Western recipes. Federal relocation policies forcibly uprooted families from traditional hunting and farming lands first to reservations in the 19th century and then again in the 1950s and ‘60s to cities nationwide as part of the Urban Indian Relocation Act. With that access disrupted, traditional dietary staples, such as kanuchi (Cherokee hickory soup) and Ponca red corn began to fall by the wayside.

Instead, fry bread and other dishes that could easily be made from items either commercially available or provided through government issued rations became staples at the dinner table.

“Restricting access to food is a direct attack,” Hoover said. “When you impact the ability for a tribe to feed itself, it changes ev-

erything. Just look at what happened with the boarding school era. Those students were told ‘You must farm this way. The ways your ancestors did things was wrong or backwards.’”

Steps are being taken across Indian Country to reclaim those traditional foods, such as the Cherokee Nation’s heirloom seed bank and the Bishop Paiute Tribe’s aquaponics project in California. However, the long-term impact of those policies still linger.

After relying on Wal-Mart and government assistance programs growing up, the move to Alaska was jarring for White, as her new neighbors and friends utilize the same food sources as their ancestors.

“Living in rural Alaska is such a big jump from where I grew up in terms of food and nutrition,” she said. “The people here still eat the same foods their ancestors ate. They still hunt the same marine mammals and land mammals. They still pick the fresh greens and berries and fish for the same fish. It continues to blow my mind.

“I never realized that people lived off the land because growing up where I grew up, we did not. The government beat us down and ingrained it in us that we needed them to survive. We needed them to house us, clothe us, feed us. We were not able to do that ourselves. We needed them.”

Life after commods
As an adult, White is still feeling the effects of growing up in a food insecure household.



With multiple studies showing chronic hunger's prolonged impact on mental health in both children and adults, regular access to eggs and other nutrient-rich foods can lessen the risk of depression and anxiety. (Courtesy photo)

She tried roasted brussel sprouts for the first time in her mid 20s, followed by asparagus, avocado and other greens, helping prompt what she calls a “love affair” with fresh produce.

Overeating at meals is sometimes a struggle for her, a remnant of rushing the dinner table.

A staple of her childhood, commodity cheese stays off of the menu at her house, as do canned vegetables.

However, their legacy shows up in the discussions she and her fiancée, an Alaska Native, have with their 6-year-old son about food and nutrition.

“I’m thankful I have an Alaskan Native family who is able to teach me to subsist and to love the outdoors,” she said. “I’m thankful my son is being raised in the subsistence life. He is being taught how

The U.S. Department of Agriculture offers several supplemental nutrition programs. Some of the more common ones, both among Native and non-Native families, are commonly referred to via acronyms.

FDPIR: Food Distribution Program on Indian Reservations. Also known as “commods,” FDPIR participation is limited to low income households with at least one enrolled citizen of a federally-recognized tribe that do not have easy access to a licensed SNAP vendor. Families must also live either on or near a reservation or in certain areas of Oklahoma.

SNAP: Supplemental Nutritional Assistance Program. Formerly known as food stamps, SNAP is supplemental nutrition program available to low income individuals and families. Participants receive their benefits monthly and can only use them at licensed vendors.

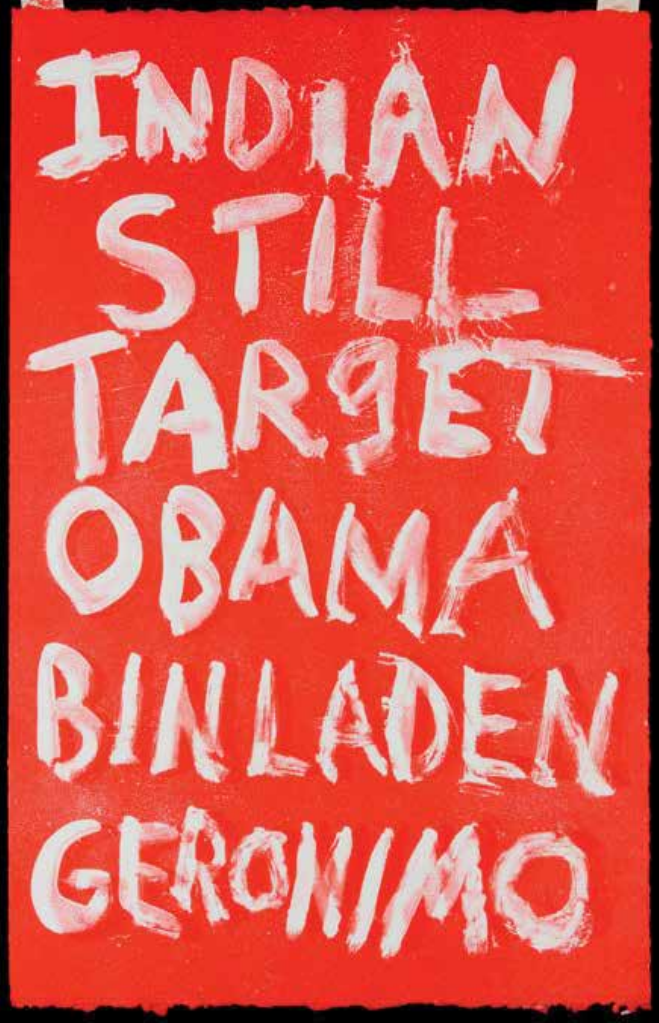
WIC: Women, Infants and Children. A supplemental food program that also provides nutrition education, health care referrals and breastfeeding resources for pregnant and nursing women, infants and children younger than 5 who are found to be at nutritional risk.

to hunt and fish and how to properly store his food. He is keenly aware of where his food comes from. When we eat bacon or sausage, he wants to know who shot it and where.”
Lenzy Krehbiel-Burton’s reporting on hunger and

food insecurity was undertaken as a project for the Dennis A. Hunt Fund for Health Journalism and the National Health Journalism Fellowship, programs of the USC Annenberg Center for Health Journalism.

Artist, educator, soldier

continued from pg. 4



happy person, there has to be a testimony about the reality.

I read that you once said, “Native peoples have chosen art as their cultural tool and weapon.” As a soldier, do you consider these prints your weapon?

Yes, to inform. It’s not so much as an assault, it’s more for protection. Art is a cultural apparatus. Take Howling Wolf’s drawing, he was a warrior, his family was hunted and killed in the Washita massacre, but he wanted to go home. He’s not going to make drawings about killing white people. His job is to protect the tribe and kill Custer, which they did at Little Big Horn. But while he was in prison, he couldn’t

make that drawing of killing Custer. If you make a drawing of you killing your jailor, you’ll never get parole. Some of the work has become a fiction that a non-Native person would want to buy. A non-Native person gave him the materials, a non-Native person, Captain Pratt, was his jailor. Eventually they decided, ‘Okay he’s rehabilitated, send him back home, he’s a good Indian.’

The sad part about that is that this kind of art about the ‘good Indian’ doing pastoral work has become a genre. Ledger drawing then became the birth of Native American art patronage in America and continues to this day, where by the content of Native art

was/is dictated by non-Natives. It’s a way for Native artists to fit into society and make money. However this sort of self-censorship does a disservice because the white American public has no clue about the dysfunction, suicide, teen pregnancy and illiteracy because all they see are these nice paintings they want to buy.

The trading posts and galleries for Native art take 50 percent of the sales of these pastoral works, thus Native art has been a profitable business for non-Natives. I have to sort of fight that. We’ve been co-opted by this industry, it’s about their apparatus of money making, not the reality of what’s happening culturally. It’s difficult to reveal the reality of the damage and all the problems of tribal life in America, when people see art like this and say, ‘Well look here. There’s no violence here. All of the lovely baskets in Santa Fe, Scottsdale, Sedona, don’t show this kind of violence, why did you make that?’

Did you know that Howling Wolf’s painting was here before bringing your installation to the museum?

No, I didn’t know. Jay Jensen, curator of contemporary art had told me about it and it’s amazing that it’s here. I’m really proud to be exhibiting with it. As I said to Jay, there are four chiefs here, along with Howling Wolf. One of these four chiefs would have been my great-great-grandfather Heap of Birds. With this painting Howling Wolf is surviving, fighting a different kind of fight, and I’m doing these gestures to his prints.

I don’t fault Howling Wolf for doing this kind

of work. My father was an aircraft factory worker. He raised six kids, and worked three jobs so that I could go out and make this and be in the leadership ceremony. I don’t fault what the older men had to do to allow me to survive and take breath.

I understood some of the prints only when you explained them. Others are immediately understandable, like “HAPPY TO DONATE WHAT YOU TOOK.” How do you decide how explicit your message is?

The artist’s material does a little bit of that, but I write this way because I hope that people can interpret the work with their own ideas. I want the work to join forces with the viewers’ imaginations. I have a lot of respect for the viewer, so the work doesn’t need to be didactic.

I know about a boy who got killed in San Francisco by a bus, and I’m sure that when his parents saw “INDIO ROAD KILL AGAIN AND AGAIN” they were thinking about their son who died in San Francisco. There are other ways for people to relate to the work, which brings us back to not thinking about the idea of being Native as being a disadvantage story or a pastoral story, but a human story. We should all have a way to enter the work.

By leaving it somewhat ambiguous I’m leaving the door cracked open. If I made it too explicit, you could just digest it and eject it, you don’t have to really consider it. I hope that people look at the work, and when they enter it they can relate it to themselves.

I also believe in a fragmentary experience where

you can carry some of this with you, and then tomorrow, or next week, or next month, something might happen to you that makes you think of this work. It’s not a capsule in which there is one narrative pill, it’s more of a fragmentary experience that people can have. That’s why the prints are made in this mysterious method. These are all done on Plexiglas, they’re all made singularly and I’m painting backwards on clear glass, which are then printed up. It doesn’t look quite so clear, like the meanings of each work might not be so clear.

Except for “HAPPY TO DONATE WHAT YOU TOOK,” which Jay requested, how did you decide on what prints to use for this installation?

I thought these works were compatible with each other. I usually do installations of 16 prints, but I always do it in multiples of four. Four is a very important ceremonial number for the Cheyenne, it relates to the solstice and equinox of the earth.

On being deliberate with numbers, is there a reason why you have chosen to have six words on each print?

It has become a trait of mine, it’s somewhat mysterious. I go back and think of my name, Heap of Birds, that has a certain cadence that I’ve been living with all my life. Looking at each of these prints, like “WILL GET ILL FROM STATIC BELIEFS” or “INDIO ROAD KILL AGAIN AND AGAIN,” I think of these messages as being made up of two sets of three words.

As a young artist I was on the east coast, and I was

in New York all the time. At that time, from ’75 to ’81, The Talking Heads were big. We were all disciples of The Talking Heads. Stop Making Sense, and Fear of Music, all these things that David Byrne did I really liked a lot. I probably ended up inheriting some of his rhythm. I am really an artist that was reared in New York and the contemporary art of the 80s. I was in the middle of a lot of social discourse of that time.

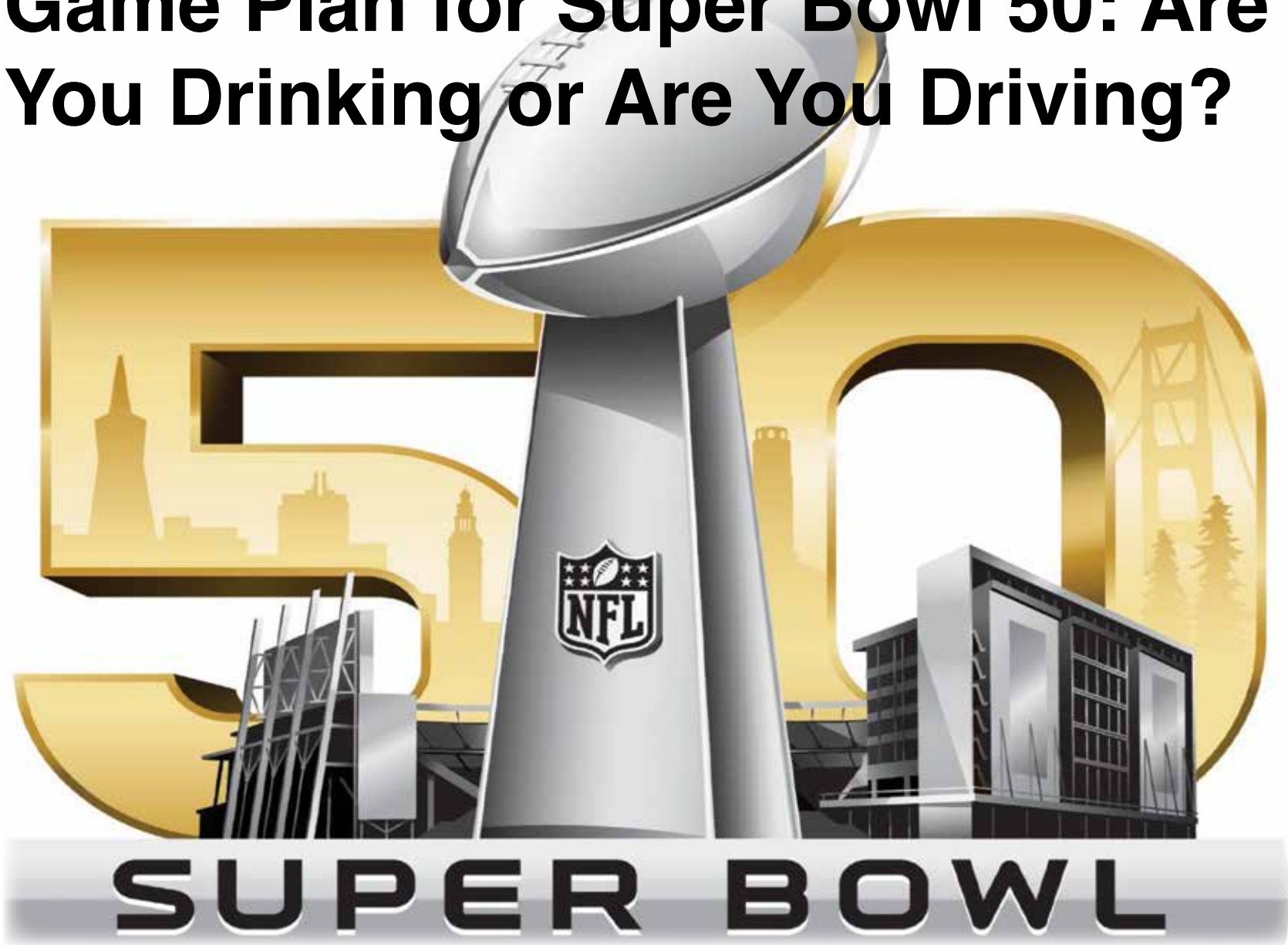
What other artists, contemporary or otherwise, would you say influenced your work?

The biggest one for me when I was a young guy was the performance artist Vito Acconci. He gave a talk at my school when I was getting my masters degree in Philadelphia, and I’ve since showed with him. In Wichita, Kan., Blackbear Bosin, a Comanche-Kiowa painter, was my mentor. He was great to have as a mentor, he showed me how to be an artist.

We did an Instagram post about your installation, which generated positive comments from people across the country who had either taken a class from you or have heard you speak. It seems like you have a wide reach as an educator. Is education a big priority in your professional life?

Yes, and you know I don’t have a gallery. I’ve never had one, but as one of my colleagues told me I probably couldn’t have had as big of an educational reach as I’ve had if I had a gallery. At this point of my career I would wish to be represented by a gallery, but my mission is to communicate, not to sell, and education is the best way to communicate.

Game Plan for Super Bowl 50: Are You Drinking or Are You Driving?



This is **NOT** the Time for an Option Play

(CONCHO, OK] – The Super Bowl is America’s most watched national sporting event. On Super Bowl 50 Sunday, February 7, there will be lots of game day socializing that may include drinking. That’s why the U.S. Department of Transportation’s National Highway Traffic Safety Administration, the Cheyenne & Arapaho Transportation Program, highway safety and law enforcement officials are urging football fans to call the play now, drinking or driving. If you plan on drinking on Super Bowl Sunday, designate a sober driver to get you home safely.

The National Highway Traffic Safety Administration’s (NHTSA) “Don’t Let Fans Drive Drunk” campaign encourages people to

make plans ahead of time that will prevent them from getting behind the wheel of a vehicle after drinking. Driving impaired could result in injury or death for you or others on the road.

“We are seeing an overwhelming reception from our tribal members through the many different safety activities we conduct within the tribal communities. The challenge is ensuring that we are reaching into the remote and rural communities and making sure tribal members throughout our whole service area are receiving the same safety information. We promote safety and during Super Bowl we especially want to emphasize the importance of not drinking and driving,” Cheyenne & Arapaho Transportation Director

Angela Blind said.

According to data from NHTSA in 2014, 9,967 people were killed in alcohol-impaired-driving crashes in the United States, 31 percent of all vehicle crash fatalities in the nation. The numbers go even higher on weekends. (There were 5,447 alcohol-impaired driving fatalities, making up 40 percent of all fatalities that occurred during weekends.) A driver is considered alcohol-impaired with a blood alcohol concentration of .08 or higher, the set limit in all states. This February 7, don’t become a tragic Super Bowl stat.

“Drunk driving is completely preventable,” Cheyenne & Arapaho Governor Eddie Hamilton said. “All it takes is a little planning.

We want tribal members to remember that it’s a choice. Drink or drive, but never do both.”

For those who plan to drink, leave your keys at home. Designate a sober driver, whether it’s a friend, relative, taxi, ride share or public transportation. Use NHTSA’s new SaferRide mobile app. The app helps people who have been drinking get a safe ride home; it helps users call a taxi or a friend and identifies their location so they can be picked up.

For those who plan to drive, refrain from any alcohol. Instead, enjoy the game with food and non-alcoholic drinks. Being a sober, designated driver is a key role on Super Bowl Sunday. You might just save a life.

“What we don’t want is to wake up the morning after Super Bowl Sunday and learn one of our tribal members died because of drunk driving, or that their entire lives have changed because they have been arrested for drinking and driving,” Hamilton said. “It’s about being safe, being responsible, and still having fun.”

If you’re hosting a Super Bowl 50 party, designate a responsible driver before the game begins. One way to thank your designated driver is by tweeting us their name during Super Bowl 50, which will appear on NHTSA’s Wall of Fame.

For more Super Bowl weekend safety information, visit www.trafficsafetymarketing.gov/SuperBowl.

Language project

continued from pg. 5



Language Director; Billie Sutton, Curriculum Specialist; James Sleeper, Arapaho Researcher; Carrie Lehi, Teaching Specialist; Everett Moore, Technical Specialist; Joyce Twins, Lead Cheyenne Teacher; Carol Whiteskunk, Lead Cheyenne Teacher II; Sharon Hale, Administrative Assistant; Michelle Johnston, Project Manager; and Victor Orange, Cheyenne Language Specialist.

Where is your project located? What Tribes/ service are do you serve?

It is located in Concho, Oklahoma. We service the Cheyenne and Arapaho Tribes.

What are your main project objectives/ goals of your project?

To provide our youth the opportunity to learn their languages in our schools while receiving credit towards graduation. It gave us the opportunity to create a curriculum and teacher guides to assist our future language teachers. We were able to provide teacher-training courses to train interested individuals to teach either Cheyenne or Arapaho languages and classroom trainings. We also provided language classes in our communities to give our tribal members the opportunity to learn their languages.

How has your project benefited the community overall (impact)?

It is giving our youth the opportunity to learn their languages in our public schools. We were able to provide language classes in some of our communities so that the parents and grandparents are able to converse with their kids.

What are your future plans to continue your efforts?

We plan to continue having our language classes for all ages and to provide additional teacher-training sessions for other interested individuals.

What advice would you offer to someone planning or implementing a project similar to yours?

Make sure you have the support you need to plan a project like this; it makes it easier for all those involved. Also try to stay on track as much as possible. It can be a difficult task but it is very rewarding once it’s complete.

2016 American Indian Exposition Poster Competition

(ANADARKO, OK) The 2016 American Indian Exposition (AIE) are pleased to announce a design contest for the official 2016 AIE publicity poster.

The 2016 AIE will be held July 26-30, 2016 at the Caddo County Fairgrounds in Anadarko, Okla. The winning design will be used on promotional materials advertising the exposition. This competition is open to students in grades 9-12 and adults of all skill levels.

Submissions should illustrate the cultural richness of Oklahoma tribal cultures.

All work must be original. The competition is open to all media that results in two-dimensional entries. Multiple entries will be accepted. All submissions should be 22 x 28 white poster board and shrink wrapped or 18 x 24 art paper may be used and attached to a 22 x 28 white poster board. The artist name, full mailing address and phone number as well as school and current grade level (if applicable) must be clearly written on the back of the artwork and backing but should not show through.

Deadline for entries is Feb. 20, 2016. Entries must be received at the February-monthly meeting of the AIE board held at Mei’s Chinese Restaurant in Anadarko,



Okla., by 2 p.m. or by delivering to one of the individuals listed below. Artwork should be delivered flat, not folded or rolled.

Judging will take place on Saturday, Feb. 20, 2016. Artwork will be viewed and voted on by members of the AIE board. They will consider overall impact of design, artistic merit, creativity, and appropriateness of the subject matter as it relates to the AIE. Artwork will also be judged by its ability to be transferred to screen print without distorting the original design.

Winners will be chosen by Student Division and Adult Division and an overall Competition Winner will be chosen for an extra award.

Student Division (9-12): First place \$50, second place \$30 and third place \$20. Adult Division: First place \$50, second place \$30, third place \$20. Competition win-

ner will receive \$125 plus a ribbon and poster.

Written notification and the monetary award will be mailed to all winners on Feb. 22, 2016. The winning design artwork becomes the exclusive property of the AIE and will not be returned. Artist will receive credit when design is used for exposition purposes. All submissions, except the winning design may be picked up at Mei’s Chinese Restaurant in Anadarko on Sunday, March 13. Artwork not claimed after that date will be disposed of at the discretion of the AIE board.

For further information, please contact Lucinda Poahway at 580-429-8485 or Rudy Tartsah Jr. at 405-933-0163 or by email at lpohway23@gmail.com.

Correspondence may be mailed to AIE, PO Box 453, Anadarko, OK 73005.



Southern Plains Dance Troupe make showing on the east coast

Seminole Tribe of Florida Chariman James Billie invited the Southern Plains War dancers to perform during the annual Global Gaming Convention held in Orlando, Fla.

The dance troupe is the first all men’s fancy dance troupe all from Oklahoma, with four members belonging to the Cheyenne and Arapaho Tribes of Oklahoma.

Michael Roberts, Bruce Neconie, George Alexander, JR Lonelodge, Deion Henry, Cecil Gray, Thorpe Sine and GrayCloud Lieb III.



AARP

continued from pg. 1

ma tribe or nation, must be living and must be age 50+. Tribal governments or the general public are welcome to submit nominations.

The AARP Oklahoma Indian Elder Honors is the largest Native American recognition program in the state and perhaps the nation, garnering attention from the U.S. Administration on Aging. Every year, it brings together all Oklahoma tribal nations in a spirit of peace and harmony to celebrate the important role elders play in their families, their tribal nations and their communities. Since its inception in 2008, AARP has honored 350 tribal elders.

Tewanna Edwards, a member of the Chickasaw Nation who also serves on the AARP Oklahoma Executive Council, says

as an outgrowth of the Indian Elder Honors, AARP has built partnerships and collaborations with tribal nations and organizations on issues affecting Native American elders, including cultural preservation, hunger, transportation, aging-in-place and health disparities.

“AARP demonstrated it was serious about working with Native Americans by honoring elders first,” said Edwards, a resident of Shawnee, who represented AARP at the White House Conference on Aging Native American Listening Session last year. “I rarely go to any Indian event in Oklahoma that someone doesn’t tell me how much they appreciate AARP’s work within the Native American community and it’s exciting to see that work continue to grow.”

EATING

healthy for

DIABETES

Metabolism Myths

Kerri L. Felmlee, MS, RDN, LD
C&A Diabetes Wellness Program

Why can one person eat like a growing teenager and not gain a pound, while another person's every indulgence shows up on the scale? Chalk it up to individual differences in metabolism, muscle mass and physical activity.

Metabolism is the process by which our bodies convert what we eat into the energy we need to survive and function. It powers everything from breathing to blinking. A fast metabolism is like a hot furnace that burns through fuel (calories) quickly. A slow metabolism needs less fuel to keep a body running. It's tempting to throw up our hands and blame weight issues on a slow metabolism, but there are ways to support metabolism and maintain a healthy weight.

Claim: Our metabolic rates can't change.

The truth: While it's true that genetics help determine our metabolic rates, we can boost metabolism by increas-

ing lean muscle mass. Muscle burns more calories per hour than fat, which means that people with lean, muscular bodies need more calories to function than people with a higher percentage of body fat. Our muscle mass decreases as we age, and this contributes to a slower metabolic rate. But you can counteract this process by picking up the weights to help lessen this decline.

Claim: A diet of green tea and chili peppers will boost metabolism.

The truth: No magic food will speed up metabolism. Some studies have shown that green tea and hot chilies temporarily boost metabolic rates, but the lift isn't enough to offset eating too many calories. The path to healthy weight loss is through portion control and a balanced diet filled with nutrient-rich foods, not through a diet doused in chili peppers.

Claim: Eating late at night slows metabolism.

The truth: It's the extra calories, not when you eat them, that cause weight gain. There is little evidence to support the fact that eating after 8 p.m. causes weight gain. However, you may be more likely to snack mindlessly in the evenings while watching television. Calories in these snacks add up, and that can cause weight gain.

Claim: Very low calorie diets and skipping meals can jumpstart weight loss.

The truth: Weight loss is all about creating an energy deficit, ingesting fewer calories than your body expends each day, but creating too large of a calorie deficit can backfire. Our bodies are smart and programmed for survival. Severely limiting calories can make your body think it's entering a famine, and that it needs to do more with fewer calories. Your body adapts to the restricted caloric intake, and uses fewer calories to perform the same tasks.

Justice for Juan

continued from pg. 2

the deputies were placed on leave but have since returned to active duty. A witness of the encounter between Mah-hi-vist and the deputies stated that he had no knives or weapons in his possession before the deputies began shooting. Mah-hi-vist’s family members have since organized rallies and started a movement called ‘Justice for Mah-hi-vist.’

The stories of Mah-hi-vist and Whiteshield spurred many of those at the rally to participate.

“We are demonstrating that justice does need to be served in Custer County. It’s not just one, it’s the other individual who was

shot by the Clinton Police Department, it’s the other individuals that were shot in their own homes. We are asking for justice for all Native Americans, not just one,” Arapaho Chief Anthony Spottedwolf said. “There are issues that Clinton is ignoring. With Juan Lira, it wasn’t a police officer, but yet there’s no justice being done. They just pretty much slapped her on the wrist and then were done.”

Lira’s mother Ula attended the rally as well, sharing stories of Lira playing with his nieces and nephews and his habit of praying for everyone.

“I know he’s with the

Lord,” Ula said. “It hurts. They didn’t ask the questions that they needed to.”

The family plans to hold more rallies honoring Lira’s memory in the future, hoping to bring about whatever change they can.

“We’re not going to give up. We can’t,” Lira Nava said. “My brother deserved more than that. Our people deserve more than that. They can’t just sweep us under the rug because of our skin color or our ethnicity.”

Efforts to reach both Teri Haskett and the Clinton Police Department were unanswered by press deadline.

Powwows & Events

CALENDAR

Avianna Rose Oldman-Zumwalt's First Birthday Dance

Feb. 13, 2016 at the Clincon Community Center in Clinton, Okla. Gourd dance begins at 4 p.m., supper at 6 p.m.

MC Isaac Rhoads, HS Jimmy Reeder, HMD Roy Dean Bullcoming, HLD Hannah Little Coyote, HBD Eagle Jenkins, HGD Natane Jenkins, ADs Kevin Oldman and Roy Bates, Co-host Red Moon Gourd Clan.

Avianna is the daughter of Sophia Oldman and Joseph Zumwalt. Granddaughter of

Lavonne Oldman, Jason and Tammie Goodblanket, Billy and Danielle Cling and the great-granddaughter of the late Toby and Dorothy Goodblanket.

All friends and family are invited to attend.

R.E.Sp.E.C.T.'s Elders Day Out

10 a.m. - 4 p.m. Feb. 10, 2016 at the Clinton Community Center in Clinton, Okla. Language bingo, chair exercises, dancing, photo booth, karaoke and more.

Please call 405-422-7585 or 405-422-7570 to register

Blue Corn Muffins

1/2 cup diced sweet red pepper (optional)

1/4 cup diced onion (optional)

1/2 cup shortening

1-1/2 cup Blue Cornmeal

1/3 cup sugar

1 tsp. salt

1 cup milk

Cooked bacon bits (optional)

1/2 cup diced sweet yellow pepper (optional)

1 tbsp. vegetable oil

1/4 cup plus 2 tbsp. butter, melted

1 cup flour

1 tbsp. baking power

2 egGs lightly beaten

1/2 cup half & half

Saute peppers and onion in vegetable oil until tender. Combine all dry ingredients. Add liquid and eggs until just moistened. Pour into greased and heated muffin tins. Bake for 25 minutes at 350 degrees.

Double Tree by Hilton - Warren Place
6110 S. Yale Ave.
Tulsa, Oklahoma

Tuesday
April 12
8:30 am - 4:45 pm

Wednesday
April 13
8:30 am - 4:00 pm

Thursday
April 14
9:00 am - 12:30 pm

Registration is free of charge! Special lodging rate available for conference attendees

9th Annual

PREPARING FOR THE 7TH GENERATION

Conference

Registration Open!

To register for the conference, and for lodging information, please scan the QR code below or go to <https://goo.gl/D6rDP7>. You may also contact Stephen Weaver for registration information or questions about the conference.

StephenW@health.ok.gov - (405) 271 5170

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Women Heart Health Summit

7:30 a.m. - 1:30 p.m., Feb. 11, 2016 at the Mvskoke Dome at Claude Cox Omni Plex, 2950 Warrior Road in Okmulgee, Okla.

C&A Labor Day Powwow Benefit Dance

Feb. 20, 2016 at the Concho Community Center in Concho, Okla. More information will follow in the Feb. 15 issue of the *Tribal Tribune*.

For questions, call Eddie Henry at 405-618-7798.

Memorial Dance for Alondra L. Sankey

April 2, 2016 at the Canton Gym in Canton, Okla. Supper at 5 p.m. with dance to follow.

MC, Burl Buffalomeat, HS, Frank Mosqueda, HMD, David Reyes, HLD, Penny Scraper, HLB Douglas Keesie, HLG Kynlee Hart, Honored Elder Viola Hatch, Honored Family Diane and Judy Lime, AD Daryn West. Sponsors include Angie Sankey, Scott Sankey, Danette Hook and Corbin Sankey.

For more information call 580-313-3567.

2016 Graduation Honor Dance for Lorraine Jackson, Ivan Levier and Arrow Jessepe

Saturday, April 9, 2016 at the PBP Bingo Hall, 12681 Q Road, Mayetta, Kansas. Gourd dance will begin at 1 p.m., supper at 4 p.m. and grand entry at 5 p.m.

For more information, call Rosanna Jessepe at 785-966-2670 or Jodi Jessepe at 785-506-6879.

List Your Event
Email information to rmstephens@c-a-tribes.org or call 405-422-7446

HAPPY BIRTHDAY



Happy 13th Birthday to Adriana "Sbrimp" Tabdoahnippah.
May Mabeo bless you with many, many more. It has been a joy to watch you grow into the person you are today filled with talent, confidence and respect. You make us proud in all you do. We love you more each and every day. With love, mom and kbloe



Reggie Wassana
Feb. 17
To a wonderful, caring, kind, intelligent, humble person that is loveable. He sees the good in everybody. He tries to help everybody who needs his help. This world would be a better place with more people like Reggie. He is highly favored in God's eyes. For all you've been, for all that you are, you're loved so very much.
Love,
Your family, relatives and friends



Aislan Annaleese Levier is 2015-2016 *Prairie Band Potawatomi Princess* (Cheyenne/Prairie Band Potawatomi Tribes).
Aislan is the daughter of Jodi Renae Jessepe and Lee Levier. She participates in band (percussions), basketball and attends various functions with Royal Valley Dancers and Singers. Aislan has attended powwows in Wisconsin, Missouri, Kansas and Oklahoma. She plans to attend the Gathering of Nations in Albuquerque, N.M. and the Denver March Powwow.

Grandparents are Joe and Mary Jessepe from Mayetta, Kan., Edgar and June Levier from Topeka, Kan. and Ron and Rosanna White Skunk Jessepe from Mayetta, Kan.
She has many, many relatives from Hammon, Okla. where her late grandparents resided. Mary and Edward Whiteskunk, Chief Henry and Lily Island Elkriver.
She is inviting one and all to attend *Prairie Band Powwow* in Mayetta, Kan. the first weekend in June 2016.



Glory Violet Gray
Feb. 10
God has blessed us with a sweet little angel named Glory Violet Gray. You are the apple of our eyes. You have your daddy wrapped around your little finger. What Glory wants, Glory gets. You are so sweet and innocent. We pray that God will continue to guide and direct your path through life and that he blesses you with a long and healthy life. Glory has aunts and uncles from different tribes. She is well known throughout the powwow world.
Love ya, your family and relatives: great-grandma Beulah Penn, grandma Carmen, grandpa Cecil, dad (Jinxie), mom (Hauli), baby brother Tahlo, uncle Charles, cousin Isha, uncle Michael, aunt Lacey, cousin Breanna, cousin Rae Lynn, aunt Emily and aunt C.J.



Rae Lynn Jenae Gray
Feb. 11
To our Michelin marshmallow baby. We love you so much baby girl. You are growing up so fast. Pretty soon you'll be walking and talking. God has truly blessed us with your life. You are one of a kind. You are so precious and so fluffy. God will bless you with a long and healthy life.
All our love,
C.J., Emily, sister Breanna, momma Lacey, daddy Mikey, Isha, Charles, Tahlo, Glory, Hauli, uncle Cecil, grandma Carmen, grandpa Cecil and great-grandma Beulah Penn



CONGRATS!
Sylvana Brooke Levier (Jessepe) Cheyenne/Prairie Band Potawatomi from Mayetta, Kansas has been named to the Haskell Indian Nation's President's Honor Roll. Students who achieve a 4.0 GPA and a minimum of 12 university level credit hours and has no incomplete grades to qualify for this honor.
Sylvana is a sophomore at Haskell where she also is on the Haskell basketball team. She was recruited from Royal Valley Hish School in Hoyt/Mayetta, Kan.
Proud parents are John and Jacquelyn (Jessepe) Levier. Grandparents are Jae and Mary Jessepe, Ron and Rosanna White Skunk/ElkRiver Jessepe and Mike and Sally (Pahmahmie) Richard. Her roots are from Hammon, Red Moon Com-



munity.
Also from the proud heritage of great-granddaughter of Mary ElkRiver (Kit Fox Society) and Edward White-Skunk Sr. (Bow String Clan) Headsman and Chief Henry (Crooked Nose) ElkRiver and Lily Island ElkRiver.



Happy Birthday
Britanny Ellen Taylor
Pub-Oey-Uh

Feb. 10 was a bright, shiny day when you finally showed your precious face to your family. We waited nine months for you!
Love to you,
Woof, Kenny, mom, Raylene and Nish Kill Cleo Heap of Birds



Happy Birthday Lakin 'Lala' Shawnee!
Jan. 26 - 12 years young!
We love you and hope it's a great year!
Love mom, Sissy, and Bubba!

Happy Birthday to:
Charisse Warrior, Jan. 18
Ivan Wesley Levier, Jan. 23
Cornell Sankey, Jan. 27
Jacquelyn Levier (Jessepe), Jan. 29
Clarice White Skunk Jackett, Jan. 31
With love from the White Skunk family



Happy 5th Belated Birthday
Gregory Niehni Pedro
You have grown so much these past five years, we are so proud of you. We love you to the moon and back son! Bixoo3e3en always, Momma, daddy and sisters Cayli and Carlina and your brothers King and the twins



Jacqueline Two Crow
May 10, 1955
Jan. 14, 2016
A wake service for Jacqueline Two Crow was held on Jan. 22 at the Concho Community Center in Concho, Okla.
A funeral service was held Jan. 23 at the same venue, followed by an interment at the Concho Indian Cemetery.

Food Distribution Program ~ February 2016

SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5 NUT. ED DEMO	6
7	8 Oatmeal Monday	9 Clinton I Tailgate	10 Seiling Tailgate LIHEAP Outreach @ tailgate 11-2	11 Hammon Tailgate	12	13
14 Valentines Day	15 CLOSED FOR HOLIDAY Presidents Day	16 Clinton II Tailgate	17	18 Elk City Tailgate	19	20
21	22	23 NUT. ED DEMO	24	25 Chili Day	26 CLOSED FOR IN-VENTORY	27 Strawberry Day
28	29 CLOSED FOR IN-VENTORY					

Office Hours: 8am - 5pm
Store Hours: 9am - 3pm
Office Phone: 405-422-7873
Fax: 405-422-8261
Toll Free: 1-888-747-9520

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BLUE CORN MUFFINS
1/2 c. dried sweet red pepper
1/4 c. dried onion
1/2 c. shortening
1 1/2 c. Blue cornmeal
1/2 c. sugar
1 cup. oil
1 c. milk
Cooked bacon bits (optional)
1/2 c. dried sweet yellow pepper
1/2 c. vegetable oil
1/4 c. plus 2 tbsp. brown molasses
1 c. flour
1 egg, beaten (optional)
2 eggs, lightly beaten
1/2 c. milk & oil
Salted peppers and onion in vegetable oil until tender. Combine dry ingredients well. Then add liquid and eggs. Mix just moistened. Pour into greased and heated muffin tins. Bake for 25 minutes at 350 degrees.

AMERICAN HEART MONTH

CLASSIFIEDS

Employment: Submit a tribal application, resume, diploma(s), transcripts, valid copy of Oklahoma state driver’s license and a copy of CDIB to Personnel Department, PO Box 38, Concho, OK 73022 or email atisdale@c-a-tribes.org.

- Director of Procurment,
Grants & Contracts
Closing: Until Filled

Green House Garden
Project Coordinator
Closing: Until Filled

Warehouse Tech I
Food Dist. - Watonga
Closing: Until Filled

Land Management
Director - Concho
Closing: Until Filled

Data Entry Clerk - HOPE
Program
Closing: Feb. 2, 2016

Surveillance Operator
Clinton(2) Hammon (1)
Gaming Commission
Closing: Until Filled

Qualifications:
Bachelor’s degree or master’s degree preferred. Supervisory experience. Must have substantial experience in government grants and contracts administration and compliance. Must have in-depth knowledge of federal, state and local government rules and regulations concerning grants and contracts. Must have well-developed analytical, problem solving and managerial skills. Good computer skills in using on-line systems and databases is required. Experience in managing post grant and contract activities are necessary. Excellent interpersonal, organizational, oral and written communications skills are required. Knowledge of Cheyenne-Arapaho culture, history, traditions and service area. Dependable transportation and valid Oklahoma driver’s license is required. Cheyenne-Arapaho preference. Must pass pre-hire drug screen.

SALARY: Negotiable

Receptionist - HOPE Program
Closing: Feb. 2, 2016

Qualifications:
High school diploma or GED certification required. One year of related experience required. Computer knowledge and skills preferred. Valid Oklahoma state driver’s license. Proficient communication skills, both oral and written. Knowledge of filing procedures with ability to maintain and/or organize department records. Skilled with general office equipment. Ability to work with public in all aspects. Cheyenne-Arapaho preference.

SALARY: Negotiable

Veterans Service Office Director - Concho
Closing: Until Filled

Qualifications:
Citizenship and right to work in the United States. Must be a veteran, having separated under honorable conditions from any branch of the U.S. armed forces after having served active duty for at least 181 consecutive days, or by reason of disability incurred while serving on active duty. A bachelor’s degree is desirable. One to two years of related experience and/or training or equivalent combination of education and experience. Valid Oklahoma state driver’s license. Cheyenne and Arapaho preference.

SALARY: Negotiable

Qualifications:
High school graduate or GED required. Must be able to do moderate to heavy lifting. Must pass a physical examination. Must have demonstrated ability to operate PC Computer. Oklahoma CDL preferred, forklift operator’s license. Cheyenne and Arapaho preference.

SALARY: Negotiable

Transit Driver II On-Call Status Tribal Transit
Closing: Until Filled

Qualifications:
Valid Oklahoma Class D driver’s license. Must possess or be willing to obtain CPR certification. Transit drivers must pass a pre-employment drug screening process and are subjected to random drug testing. Must be able to lift a minimum of 50 pounds with no physical barriers. Applicant must be able to communicate effectively to patrons and supervisors any findings or incidents. High school diploma or GED equivalent is required. Cheyenne-Arapaho preference.

SALARY: Negotiable

Staff Assistant-E.N.C. Caregiver Program
Closing: Until Filled

Qualifications:
Must be computer literate in Microsoft Office or comparable software programs. Must have good organizational skills. Possess a high school diploma or GED certification. Valid Oklahoma driver’s license required. Cheyenne-Arapaho tribal preference.

SALARY: Negotiable

Grounds Maintenance-O&M Dept.
Closing: Until Filled

Qualifications:
High school graduate or GED certification required. Valid Oklahoma driver’s license. Experience in related field. Cheyenne-Arapaho preference. Must pass pre-hire drug testing.

SALARY: Negotiable

Qualifications:
High school diploma or GED and valid Oklahoma driver’s license required. Must be computer literate and have previous experience with data entry. Must be able to follow precise directions. Must have initiative and confidence to do extensive data entry with specific software program by showing the ability to ask questions, present ideas and work with little direct supervision. Possess one year of related experience and must have demonstrated knowledge and skills related to general office procedures, office equipment and filing procedures. Possess communications skills, written and oral, to relate to Indian and non-Indian communities, other agencies and the general public. Ability to maintain a high level of confidentiality on all department client matters and all other matters. Cheyenne-Arapaho preference.

SALARY: Negotiable

Maintenance Worker O&M Dept. - Concho
Closing: Until Filled

Qualifications:
Completion of high school or GED certification required. One-year experience in maintenance or construction work desirable. Must know methods, materials, and equipment used in maintenance work. Must have safe work habits. Must be physically fit with ability to lift up to 100 lbs. Must be able to work independently in the absence of supervision. Must pass drug and alcohol testing.

SALARY: Negotiable

Janitor-2 Positions O&M Dept. - Concho
Closing: Feb. 3, 2016

Qualifications:
Completion of high school or GED certification required. One-year experience in janitorial work desirable. Must know methods, materials, and equipment used in custodial work. Must have safe work habits. Must be physically fit with ability to lift up to 40 lbs. Must be able to work independently in the absence of supervision. Must pass drug and alcohol testing.

SALARY: Negotiable

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED JAN 19 2016
IN THE TRIAL COURT
IN THE TRIAL COURT
DOCKET PAGE
CHEYENNE AND ARAPAHOTRIBES
FILM IMAGE
JUVENILE DIVISION
P.O. BOX 102, 700 BLACK KETTLE BLVD.
CONCHO, OKLAHOMA 73022

Cheyenne and Arapaho Tribes
In the Interest of:
K.W.Z.,
DOB: 01-11-2015
Alleged Deprived, Neglected or Dependent Child.
And Concerning:
Unknown Biological Father

SUMMONS
AND
NOTICE OF HEARING

Cheyenne and Arapaho Tribes to: Unknown Biological Father
YOU ARE HEREBY NOTIFIED that a petition has been filed in the Cheyenne and Arapaho Tribes Juvenile Court alleging that the above referenced child, born to A.J.Z. on the 11th day of January, 2015, is a deprived, neglected or dependent child and abandoned by his unknown biological father and requesting the Court to adjudicate said child as such and to terminate the parent-child legal relationship between said child and his unknown biological father, all as more fully set out in the petition filed in said cause.
YOU ARE THEREFORE ORDERED TO APPEAR at the Courtroom of the Tribal District Court, 700 Black Kettle Boulevard, Concho, Oklahoma, on the 22nd day of March, 2016, at the hour of 9:30 o'clock a.m., and to remain and answer the allegations contained in the amended petition and state whether you admit or deny the allegations of the petition and to remain for adjudication hearing regarding said petition on said date and time.
YOU ARE FURTHER ORDERED TO APPEAR at the Courtroom of the Tribal District Court, 700 Black Kettle Boulevard, Concho, Oklahoma, on the 19th day of April, 2016, at the hour of 9:30 o'clock a.m., and to remain for disposition hearing regarding prior

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED JAN 20 2016
IN THE TRIAL COURT
IN THE TRIAL COURT
DOCKET PAGE
CHEYENNE-ARAPAHOTRIBES OF OKLAHOMA
P.O. BOX 102
CONCHO, OKLAHOMA 73022

ZACHARIAH M. BLOOD
Petitioner,
vs.
JESSICA WEBSTER
Respondent,

YOU ARE FURTHER NOTIFIED that the Court will hear evidence in support of and in opposition to the granting of the petition at the times and place above shown. You have the right to be present, to be represented by counsel, and an opportunity to be heard at said times and place, including the right to deny the allegations contained in the petition and the right to object to the granting of the petition and to show why your child should not be adjudicated to be a dependent or neglected child or abandoned and why your parental rights to said child should not be terminated. Your failure to appear at said hearings shall constitute a denial of your interest in the child, which denial may result, without further notice of this proceeding or any subsequent proceedings, in an order of the Court terminating your parental rights to said child in accordance with law.
Dated this 19th day of January, 2016.
Lisa B. Otipoby Herbert, Judge
Cheyenne and Arapaho Trial Court

WANTING TO
RENT
IN EL RENO AREA

I am looking for a rental home in the El Reno area that has a large fenced back yard for dogs.
Please call
Bruce Fire
405-886-2217

IMPORTANT NOTICE
Cheyenne & Arapaho Storage Units

If you currently rent a storage unit from the Cheyenne & Arapaho tribes and HAVE NOT PAID the rental fees on your storage unit, you will NEED TO REMOVE ALL ITEMS from unit NO LATER than MARCH 1, 2016.
After March 1, 2016 ALL UNPAID units will be opened and the contents will be removed.
For questions or for information on how to bring your storage unit rental up to date contact the Economic Development Program at 405-422-7449.

TRIBAL TRIBUNE
DEADLINES

At 3 p.m. every 8th and 23rd of the month. Unless the 8th or 23rd falls on a weekend, it will be the Friday preceding.

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED JAN 20 2016
IN THE TRIAL COURT
IN THE TRIAL COURT
DOCKET PAGE
CHEYENNE AND ARAPAHOTRIBES
P.O. BOX 102
CONCHO, OKLAHOMA 73022
FILM IMAGE
COURT CLERK
DEPUTY

In The Matter Of Guardianship Of:
Y.P.
DOB: 7/9/13

NOTICE BY PUBLICATION

The Cheyenne and Arapaho Tribes to: LISA LITTLELALF
YASMONIE POLASIOS
You are hereby notified that George WhiteShield has filed in this Court a Petition For Guardianship of Y.P. DOB: 7/9/13, minor child on the 21st day of January, 2016, and that said Petition is hereby set for a Hearing to be heard in the Courtroom of said Trial Court of the Cheyenne and Arapaho Tribes, 700 Black Kettle Boulevard, Concho, Oklahoma, on the 3rd day of February, 2016 at 10:00 A.M., at which time you may appear and show cause, if any you have, why said Petition For Guardianship should not be granted.
Dated this 21st day of January, 2016.
Rebekah Trojan, Deputy Court Clerk
Cheyenne and Arapaho Trial Court

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED JAN 20 2016
IN THE TRIAL COURT
IN THE TRIAL COURT
DOCKET PAGE
CHEYENNE-ARAPAHOTRIBES OF OKLAHOMA
P.O. BOX 102
CONCHO, OKLAHOMA 73022
FILM IMAGE
COURT CLERK
DEPUTY

ZACHARIAH M. BLOOD
Petitioner,
vs.
JESSICA WEBSTER
Respondent,

NOTICE BY PUBLICATION

The Cheyenne-Arapaho Tribes to: JESSICA WEBSTER
You are hereby notified that ZACHARIAH M. BLOOD has filed in this Court a Petition For Custody regarding, E.R.B., minor child, and that said Petition is hereby set for a Hearing in the Courtroom of said Trial Court of the Cheyenne Arapaho Tribes, 700 Black Kettle Boulevard, Concho, Oklahoma, on the 3rd day of FEBRUARY, 2016 at 10:00 A.M., at which time you may appear and show cause, if any you have, why said relief should not be granted.
Dated this 20th day of JANUARY, 2016.
Rebekah Trojan, Deputy Court Clerk
Cheyenne-Arapaho Trial Court

CHEYENNE & ARAPAHOTRIBES
LAND MANAGEMENT OFFICE
P.O. Box 167
Concho, OK 73022
Telephone: (405) 422-7403

Notice of Hearings – Office of Hearings and Appeals,
Probate Hearings Division, U.S. Department of the Interior

Until Further Notice Stating Otherwise:

• Combined Notice of Hearings from the Office of Hearings and Appeals, Probate Hearings Division will be posted on the bulletin board outside of the Land Management Office of the Executive Office.
• Tribal members who desire to view the individual notices may review the document(s) located in the Land Management Office.

ATHLETES
SPOTLIGHT

Submitted article



Brittany Ellen Taylor (Puh ve yuh) has participated in a sport that is not formally recognized. Brittany, Cheyenne, Pawnee, Ponca and Southern Ute, is a member of the Putnam City North Marching Band Color Guard and Winter Guard. She has been a member for the past two and a half years. While attending the middle school in Thomas, Oklahoma, she played for the Thomas Lady Terriers junior high basketball team during her 7th and 8th grades. She was a cheerleader of the

junior high teams at Thomas Middle School. She also was a catcher for the Thomas Junior High girls softball team. Brittany moved to Putnam City North during her freshman year. While attending Putnam City North High School, she has also played for the girls basketball team and the girls softball team while maintaining a 3.2 GPA. Puh ve yuh, as a color guard, had a solo appearance in Putnam City North’s fall marching show “Spring” as they competed in contests such as the Moore Outdoor Music festival in which they placed second, also the Yukon Invitational Marching Contest in which they placed first and the Oklahoma

Band Masters Association’s (OBA) state marching band competition held at the University of Central Oklahoma in Edmond. During her junior year she also had a rifle solo performance for the Putnam City winter guard. The sport that is not recognized is the color guard. It involves flags, rifles, sabers and dance techniques that require an athletic ability to march across a football field, dance with flags, and throw rifles into the air and catching them with the same precision that the United States Marine Corp Rifle Corp displays in their demonstrations. Not only has Puh ve yuh been active in athletics, she has served as an officer of the R.E.Sp.E.C.T. program’s Cheyenne and Arap-



aho Youth Council (CAYC) for the past two years. Last year for her junior year in high school she served as the female co-president and is currently serving as the vice-president. Puh ve yuh has been raised in the tradition of her great grandparents Alfrich

and Joyce (Standing Water) Heap of Birds. She is the reigning Princess of the Oklahoma City Pow Wow Club. Britany has applied to the University of Oklahoma scholarship program for the University OU Pride Band as a color guard.

El Reno boys basketball team retains title at 2016 Anadarko Warrior Classic

By Glen Miller, El Reno Tribune



Christian Wassana goes up for the basket during the 2016 Anadarko Warrior Classic tournament. (Photo by Glen Miller)

ANADARKO - In what head coach Rodney Haydon called a “total team victory,” Class 5A’s fourth-ranked El Reno High School’s boys basketball team retained its title at the 2016 Anadarko Warrior Classic. With its top two scorers on the bench having fouled out, including tournament Most

Valuable Player Christian Wassana, El Reno converted three of four free-throw attempts in the final minute to defeat Fort Cobb/Broxton 65-61 to defend its title. The win over the Mustangs, the No.1 team in Class A, lifted El Reno to 3-0 for the tournament and 8-2 on the season. “It was a tough environment. The place was packed and there were not very many people that wanted us to win, so this was a total team victory,” said Haydon. El Reno was making its 12th appearance in the Warrior Classic and its sixth trip to the finals. After four runner-up finishes, the Indians have now won two straight titles and sport a 5-1 record in tourney games this season. The outcome of the title came down to the free-throw line. With El Reno holding a 62-61 lead, Drew Wassana made two free throws to give the Indians a three-point lead. On the ensuing possession by the Mustangs, El Reno got a clutch defensive rebound from freshman Dyson Plumley, who was then fouled to push EHS into the double bonus. Plumley missed the first free-throw attempt, but made the second for the 65-61 lead. “We try to prepare everyone in practice to be ready when they are called on, you know, next man up. And sure enough we had a lot of foul trouble against a very good basketball team. “We had two guys foul out but we had some guys step up and play some huge minutes. You never know who will step up and we had some guys do a good job of that,” said



Haydon. Christian Wassana, who earned his second straight MVP award at the event, dropped in four treys and 25 points before fouling out with five minutes to play. Point guard Callen Haydon scored 10 points in the fourth period to highlight his team-leading 26 points. He fouled out with two minutes left to play. Tony Evans, who played in the finals with a hurt ankle suffered in the semifinals win over Lawton MacArthur, led those in single digits with six points. Drew Wassana closed with four points. Rounding out the scoring was Plumley with three points and Kale Owen with a free throw. El Reno 71 Lawton MacArthur 48 The Indians got 3-pointers from Haydon and both Wassanas in the first period and jumped out to a 19-7 lead after one period on the Highlanders and never let their foot off the gas. Owen logged back-to-back baskets midway through the second period, followed by a 2-point bucket from Evans and a trey from Christian Wassana as EHS took a 31-18 lead. El Reno led 36-18 at the half after getting an inside basket from Owen and a 3-pointer from Haydon with 1.5 seconds showing. The Indians then put the nail in the coffin with a 22-10 break in the third period to go up 58-28 going into the fourth. Haydon started

the run with a steal and a layup and went on to pump in 16 points in the break – including a reverse layup. El Reno took its biggest lead at 36 points, on a Christian Wassana 3-pointer with 7:25 left to play. Haydon closed with a team-leading 25 points, followed by Christian Wassana with 18 points. El Reno utilized 13 players, with Owen scoring 11 points, followed by Drew Wassana with six and five points from Evans. Ryan Kouba, Plumley and Auntwane White each scored two points. El Reno 74, Cyril 43 The Indians jumped out to a 28-13 lead after one period, getting 15 points from Christian Wassana and two treys and 10 points from Haydon. Drew Wassana added three points. El Reno led 40-20 at the break and 54-34 after three periods. The Indians capped the win with a 20-9 scoring edge in the fourth period, with Christian Wassana logging four points and Rhett Kouba with three. Christian Wassana knocked down a trio of 3-pointers and closed with 32 points. Haydon was the only other EHS player in double digits with 15 points. Ryan Kouba paced those in single digits with seven points, while Plumley added six points. Rhett Kouba and Owen each scored five points. Drew Wassana with three points, White with two points and Bo Denny’s free throw rounded out the scoring.

2ND ANNUAL

June 2-5, 2016
Deadline May 20, 2016

Contact Reggie Island 405/201-7254

R.E.SP.E.C.T. INVITATIONAL

Cheyenne and Arapaho tribes use agriculture to create jobs

By Molly Fleming, The Journal Record

CONCHO – The Cheyenne and Arapaho Tribes has more than 10,000 acres across west-central Oklahoma, with 9,600 acres intended for agriculture use.

The tribe has 200 head of cattle and 200 bison, but the focus is now on the bison herd’s growth.

As Economic Development Director Nathan Hart sees it, that land has a lot of potential. He’s making sure he has the team to use the land efficiently and other employees to help with infrastructure and create a stronger workforce in the area.

“We want to fully utilize all the acreage we have,” Hart said. “We want to be one of the premier bison operations in the area.”

To reach this goal, Hart has hired 12 people to learn the bison industry, with the goal to help the farmers that are leasing 6,500 acres in western Oklahoma. Hart wants to see the tribe enter into a profit-sharing arrangement with the farmers.

The bison will be butchered and put into the elderly nutrition program. Other animals will be put into the supply chain to USDA programs. The tribe also plans to buy cattle for young people so they can show them in 4-H.

The tribe is looking at other agriculture ventures as well, including 4,000 acres dedicated to a fish hatchery, working with Langston University. The first pond will be dug in early spring.

There are plans to develop a greenhouse to grow berries. A drought in California has made some berry producers short on crops.

“We’ve heard that some of the major buyers of produce are out there looking for suppliers,” Hart said. The tribe is sending some employees to classes on aquaponics.

The tribe’s greenhouse, bison farms and other agriculture developments provide work for welders, electricians and other mechanical employees. Hart is helping to get 20 people into those trades, as well other construction work.

The training initiative developed after the tribe moved its housing renovation program to Clinton – employees trained to repair seniors’ homes were left without a place to work.

“We’re moving through the different phases of starting a construction company,” Hart said. “It will be to not just provide services to our members, but to operate as an entity.”

People trained as electricians, welders and HV/AC mechanics are needed in the construction industry, said Doug Tapp, executive director of the Associated General Contractors of America, Oklahoma chapter.

“I have heard the general contractors commenting that they’re not getting mechanical bids,” he said. “I’m assuming that’s because the mechanical subcontractors don’t have enough people to do all the work they could bid.”

Tapp said that in a recent survey by the AGC national chapter, 86 percent of the survey respondents indicated workforce shortage as their company’s main concern. When there aren’t enough people to compete in a field, consumers can face the financial burden.

“If there are not enough workers to do the work, then the laws of supply and demand will kick in and things will cost a little more,” Tapp said.

The Cheyenne and Arapaho Tribes’ employees are also learning another trade that is needed in western Oklahoma – wildfire fighting. That team will conduct prescribed burns on the tribe’s land, as well as assist when needed in a fire emergency.

“We’re just trying to get people excited about moving into different business ventures,” Hart said.



CONCHO • CLINTON CANTON • WATONGA
CONCHO TRAVEL CENTER • HAMMON TRAVEL CENTER

There’s No Limit On Luck!

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
PLAYER’S CHOICE 10AM – 11PM	PLAYER’S CHOICE 10AM – 11PM	PLAYER’S CHOICE 10AM – 11PM	\$10 MATCH PLAY 10AM – 11PM	EARLY SPECIAL 2 FOR \$10 10AM – 2PM	EARLY SPECIAL 2 FOR \$10 10AM – 2PM	SUNDAY FUNDAY Under 55+? \$10 with 10 pts earned Mon-Sun 55+ Club 55+ GETS \$10 (EXCLUDES CONCHO)
HAPPY HOUR HOT SEATS 2PM – 4PM	HAPPY HOUR HOT SEATS 2PM – 4PM	HAPPY HOUR HOT SEATS 2PM – 4PM	HAPPY HOUR HOT SEATS 2PM – 4PM	HAPPY HOUR HOT SEATS 2PM – 4PM	HAPPY HOUR HOT SEATS 2PM – 4PM	HAPPY HOUR HOT SEATS 2PM – 4PM
LAST MAN Standing 6PM – 11PM	STARSTRUCK 6PM – 11PM	HI-LOW 6PM – 11PM	PLINKO 6PM – 11PM	\$50 STAR PLAY HOT SEATS 5PM – 12AM	\$50 STAR PLAY HOT SEATS 5PM – 12AM	BIG DICE GAME 6PM – 11PM



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START EARNING ENTRIES NOW - FEBRUARY 14TH
5 POINTS = 1 ENTRY

CRUISE DRAWINGS
ON FEBRUARY 13TH AT 8:30PM
CONCHO/CONCHO TRAVEL CENTER
DRAWING AT TRAVEL CENTER
CANTON/WATONGA AT WATONGA
CLINTON/HAMMON AT HAMMON

VW BUG DRAWINGS
ON FEBRUARY 14TH AT 8:30PM
CONCHO/CONCHO TRAVEL CENTER
DRAWING AT CONCHO
CANTON/WATONGA AT CANTON
CLINTON/HAMMON AT CLINTON

Earned entries are combined with partner location and are for both cruise and Luv Bug giveaways.

See Player’s Club for details.



Seniors 55+ come in and get \$10 FREE PLAY!

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One offer per player. See Player’s Club for details.



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